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How an Agnostic Saw Her

By SALADIN, *Editor of the Agnostic Journal*

From *In Memory of Helena Petrovna Blavatsky*

ANYONE with the capacity to recognize human greatness and to discern the Shekinah light of Genius—and this is written by one who has looked in the face of Carlyle—could not fail to know that the world held only one Madame Blavatsky. . . . She struck you as a square-headed, rough-featured, stout, carelessly draped, Oliver Cromwell-looking personage, as you sat alone with her over coffee and smoking with her cigarettes of her own making; but she had that overflow of soul which falls to the lot of few, and such as might, but for superior mental fibre and balance, have impelled her, like Wiertz and Blake, to ride on steeds of fire while the multitude deemed their genius dashed with madness. Hers had been a life of storm, toil, and unrest, which had left their autographs written cruelly upon her face, and had

originated or accentuated incurable illness. . . .

Theosophy or no Theosophy, the most extraordinary woman of our century, or of any century, has passed away. Yesterday the world had one Madame Blavatsky—today it has none. The matrix of heredity environment in which she was moulded has been broken. Through the coming ages of time or eternity shall the shattered fragments of that matrix be gathered up and refixed, and another Helena Petrovna Hahn be born upon the earth, when the earth is sane enough not to misunderstand her, to persecute her, and seek to bury her name in a cataclysm of falsehood, hatred and slander?

To her followers she is still alive. She lives to me as do others on the roll of the good and great, by the halo of her memory and the inspiration of her example.

What She Is to Me

By HERBERT BURROWS

Two years ago Annie Besant and I saw H. P. B. for the first time, and now it is not many days since I stood by her lily-covered coffin and took my last lingering look at the personality of the marvellous woman who had revolutionized the lives of my colleague and myself. Two years are but little as men count time, but these two have been so pregnant with soul-life that the old days before them seem ages away. If it be true that life should be counted by epochs of the mind, then life, from the day that I first clasped H. P. B.'s hand to the moment when, majestic in her death sleep, I helped to wreath around her body the palms from that far-off East which she loved so well, was richer, fuller, longer to me than a generation of the outward turmoil which has its little day and then is gone. I went to her a materialist, she left me a Theosophist, and between these two there is a great gulf fixed. Over that gulf she bridged the way. She was my spiritual mother, and never had child a more loving, a more patient, a more tender guide.

It was in the old Lansdowne Road days. Beset with problems of life and mind that our materialism could not solve, dwelling intellectually on what are now to us the inhospitable shores of agnosticism, Annie Besant and I ever craved more light. We had read the *Occult World*, and in by-gone years we had heard—and who had not?—of the strange woman whose life seemed to be a contradiction of our most cherished theories, but as yet the philosophy of the book was to us but assertion, the life of the woman a career which we had no means of examining. Skeptical, critical, trained by long years of public controversy to demand the most rigid scientific proof of things which were outside our experience, Theosophy was to us an unknown, and, as it then seemed, an impossible land. And yet it fascinated, for it promised much, and with talking, with reading, the fascination grew. With the fascination grew also the desire to know, and so, on an ever-to-be-remembered evening, with a letter of introduction from Mr. W. T. Stead, then editor of the *Pall Mall Gazette*, as our passport, we found ourselves face to face, in the drawing room of 17, Lansdowne Road, with the woman whom we afterwards learned to know and to love as the most wonderful woman of her time.

I was not foolish enough to look for miracles, I did not expect to see Madame Blavatsky float, nor did I crave for materialized tea-cups, but I did want to hear about Theosophy, and I did not hear much. She whom we were there to see was a stout, unwieldy lady, playing Russian "Patience," and keeping up a stream of conversation on nearly every subject except the one which was just then nearest our minds. No attempt at proselyting, no attempt to "fix" us (we were not hypnotized!) but all the while the wonderful eyes were flashing light, and, in spite of her bodily infirmity which was even then painfully apparent, there was a reserve of power which gave

the impression that we were seeing, not the real woman, but only the surface character of some one who had endured much, and who knew much.

I tried to keep an open impartial mind, and I believe I succeeded. I was genuinely anxious to learn, but I was critical and on the watch for the slightest attempt at hoodwinking. When I afterwards discovered something of H. P. B.'s extraordinary insight, I was not surprised to find that she had gauged accurately and unerringly my mental attitude on this my first visit, and it is an attitude which she never really discouraged. If those who talk so foolishly about her magnetizing people could but know how she continually impressed upon us the absolute duty of proving all things and holding fast only to that which is good!

To go once was to go again, and so it came that after a few visits I began to see light. I caught glimpses of a lofty morality, of a self-sacrificing zeal, of a coherent philosophy of life, of a clear and definite science of man and his relation to a spiritual universe. These it was which attracted me—not phenomena, for I saw none. For the first time in my mental history I had found a teacher who could pick up the loose threads of my thought and satisfactorily weave them together, and the unerring skill, the vast knowledge, the loving patience of that teacher grew on me hour by hour. Quickly I learned that the so-called charlatan and trickster was a noble soul, whose every day was spent in unselfish work, whose whole life was pure and simple as a child's, who counted never the cost of pain or toil if these could advance the great cause to which her every energy was consecrated. Open as the day to a certain point, she was the incarnation of kindness—silent as the grave if need be, she was sternness personified at the least sign of faithlessness to the work which was her life. Grateful, so grateful for every affectionate attention, careless, so careless of all that concerned herself, she bound us to her, not simply as wise teacher, but as loving friend. Once I was broken down through long bodily and mental strain and the wheels of my life ran so heavily that they nearly stopped. Through it all her solicitude was untiring and one special proof of it that she gave, too personal to mention here, would have been thought of, perhaps, but by one in a million.

Perfect—no; faults—yes; the one thing she would hate most of all would be the indiscriminate praise of her personality. But when I have said that she was sometimes impetuous as a whirlwind, a very cyclone when she was really aroused, I have told nearly all. And I have often thought it was more than possible that some of these outbursts were assumed for a special object. Lately they had almost vanished. Her enemies sometimes said she was rough and rude. We who knew her, knew that a more unconventional woman, in the very real sense of the word, never lived. Her absolute indifference based upon her inner spiritual knowledge of the verities of the universe.

Sitting by her when strangers came, as they did come from every corner of the earth, I have often watched with the keenest amusement their wonder at seeing a woman who always said what she thought. Given a prince she would probably shock him, given a poor man and he would have her last shilling and her kindest word.

How meagre all this is I know full well. Of the real H. P. B. we only caught occasional glimpses, and so necessarily we are thrown back on that human side of her life which appeals most to the human in us. Of her vast and profound knowledge this is not the time to speak, and if it were, how could one speak? Only its ripples ever reached us, but those would make an ordinary ocean. Probably we shall never know all the why and the wherefore of her recent incarnation. In 1889 Annie Besant and I were with her in France at the Forest of Fontainebleau, and while there she went over with us in manuscript part of the *Voice of the Silence*. Looking back on that time, I remember that the passages over which she was most impressive were those which describe the toilsome ascent of the pilgrim-soul. In the copy of the book which she gave me and which will never leave me, she has written, "To Herbert Burrows, my old friend in another and better incarnation, from his ever-loving H. P. B." It may be that in those words lie part of the key to the life that we knew.

Be that as it may, the real key for us is to be found in the example of her self-sacrificing devotion to her work. This is the note which was struck in the hearts of the hushed crowd who but yesterday gathered for the last time round the body of their loved teacher. That body has vanished from our sight, but the work remains. No great thought can ever die, no great effort for humanity can ever cease, but thought and effort can be accelerated by faithful service for mankind. More than ever now is that service needed, and they who would read aright the lesson of H. P. B.'s life will give that service unstintingly, ungrudgingly, if need be to the bitter end.

*From H. P. B., *In Memory of Helena Petrovna Blavatsky*, By Some of Her Pupils.
Centenary Edition, 1931, \$2.50.

The Path to the Master

From Occultism versus the Occult Arts, by H. P. B.

"... True Occultism of Theosophy is the 'Great Renunciation of Self', unconditionally and absolutely, in thought as in action. It is Altruism, and it throws him who practices it out of calculation of the ranks of the living altogether. 'Not for himself, but for the world, he lives,' as soon as he has pledged himself to the work. Much is forgiven during the first years of probation. But, no sooner is he 'accepted' than his personality must disappear, and he has to become a mere beneficent force in Nature It is only when the power of the passions is dead altogether, and

when they have been crushed and annihilated in the retort of an unflinching will; when not only all the lusts and longings of the flesh are dead, but also the recognition of the personal Self is killed out and the 'Astral' has been reduced in consequence to a cipher, that the Union with the 'Higher Self' can take place. Then when the 'Astral' reflects only the conquered man, the still living but no more the longing, selfish personality, then the brilliant Augoeides, the divine Self, can vibrate in conscious harmony with both the poles of the human Entity—the man of matter purified, and the ever pure Spiritual Soul—and stand in the presence of the Master Self, the Christos of the mystic Gnostic, blended, merged into, and one with It for ever The aspirant has to choose absolutely between the life of the world and the life of Occultism. It is useless and vain to endeavor to unite the two, for no man can serve two masters and satisfy both."

"There is a road, steep and thorny, beset with perils of every kind—but yet a road; and it leads to the Heart of the Universe. I can tell you how to find those who will show you the secret gateway that leads inward only, and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer. There is no trial that spotless purity cannot pass through. There is no difficulty that strong intellect cannot surmount. For those who win onwards, there is reward past all telling: the power to bless and save humanity. For those who fail, there are other lives in which success may come."—H. P. Blavatsky.

"What I said last year remains true today, that is, that the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but *through* it for Humanity."—Quoted from H. P. B.'s Third Message 1890.

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Our Lodges—Their Objects

THERE is no doubt as to the objects of The Theosophical Society. To form a nucleus of brotherhood, to encourage study and to investigate natural laws are the three objects and for many years attempts to revise them have been unavailing. They stand as evidence of the wisdom of the founders guided by Those Great Ones who saw in the movement a possible agency of human welfare, a vehicle of Their will expressed in service to the world, and who inspired it with that purpose.

Now it seems that there can be no basis for contrary opinion when we say that the objects of the Society must be the objects of the Lodge, that except for broad general influence the Society can carry out its objects only through the Lodge and that therefore the Lodge is the agency whereby the Society actually *lives* the objects of its founding and existence.

To particularize, the Society's first object is to form a nucleus of the Universal Brotherhood of Humanity. The place where the members meet is obviously the place in which this spirit of brotherhood should be most evident. The Lodge therefore should be a nucleus of brotherhood, it should itself, in its members, *be* a brotherhood and it fails and causes the Society to fail in its first and most essential object if the closest and most

cordial and living spirit of brotherhood does not prevail constantly among the Lodge members. To form a Lodge, to be a member is not only a privilege but every one bears the responsibility of seeing that his attitude toward every member of his Lodge is one of genuine brotherhood, a reflection of that spirit that links the Masters into one consciousness.

The second object is to encourage the study of Comparative Religion, Philosophy and Science. The Lodge has this same object, the same duty, to encourage study by its members that they as individuals may carry the results of that study into the outer world and there leaven and broaden the thought and attitude of others and encourage similar study by them. There can be no doubt that study within the Lodge by the members is one of the objects of Lodge existence.

Similarly the third object, to investigate unexplained laws of nature and the powers latent in man is distinctly an individual and a Lodge activity, investigation being a practical form of study.

The objects of a Lodge may therefore be summed up in a brief sentence "To be a brotherhood studying comparative religion, philosophy and science and the unexplained laws of nature and powers latent in man."

But although a splendidly useful edifice can be built upon these foundations as expressed in the three objects, Lodge existence has yet a deeper purpose. Just as individual living has a purpose greater by far than the carrying out of stated activities, so has the Lodge an inner life to live. Its real purpose is to be a channel and at the same time a center of the power of the Great Brotherhood. It is only for the creation of such a channel and that such a center may be powerful that brotherhood and study are specified as the essential objects. For living brotherhood and searching for an understanding through study are the means by which the channel comes into being and is maintained.

This inner purpose is the all important one. It must be realized and lived by and in our Lodges if they are to be

the agency for carrying out the Society's work. There is a peculiar interdependence between the three objects and this inner purpose. It is by earnest attention to the objects, active brotherhood in the Lodge and by study that the Lodge becomes a channel and it is by becoming a channel that the objects are made effective outside the Lodge. As the members by devoted brotherhood and search individually become channels of the Masters' power and blessing so the group, the Lodge, becomes a center through which that power and blessing radiates over the district reaching a wider area as the Lodge becomes a more effective channel.

It is not the purpose of the Lodge to promote, merge with or participate in the activities or the operations of other bodies. The Lodge must be preserved as a radiating center of power. If it is that its members as individuals will be active in other movements and as individual channels will carry the blessing of theosophical understanding into such activities. But the Lodge must be preserved in all its purity, genuinely living brotherhood, its members growing by study that as a center of divine outpouring it may become constantly more powerful.

This concept of the method and purpose of a Lodge makes it clear that a Lodge should be independent of attachments or affiliations with other organizations, that its Lodge room should be reserved exclusively for its own activities, that perfect harmony and purity may prevail in all the planes through which Their power must pass to become manifest and radiant from the Lodge center.

Every Member May Participate

THE beautiful suggestion has been made that every member, wherever he may be, may participate in the Ceremonial Tribute to H. P. B. if he will remember that it occurs at 9:15 a. m. Chicago Daylight Saving Time on August 16. Send your loving thought during this hour and you will not only share in the blessing of the occasion but you will also add your contribution to the offering we

shall make to our revered H. P. B. *National Soul-Growth*

GRIM and ghastly tragedy has stalked through our country and still makes his way among great numbers of unemployed. Nor today can anyone shrug indifferent shoulders and seek the easy comfort of an assumption that only the lazy and outcast are the sufferers.

In a recent issue of the *New Republic* a college professor tells a poignant story entitled, "My Brother Commits Suicide."

The brother, a skilled worker in his own line, a gentleman, a dependable employee for many years, was "laid off" because of the business crisis. Left to face the cruelty of an economic system in which he could find no place and utterly disheartened by his prolonged search for employment, he chose suicide rather than beggary or theft and ended his life in the loneliness of a shabby hotel.

A short distance from the professor's home and in sharp contrast to the tragic passing of his brother another death occurred almost simultaneously—that of a multimillionaire. A son of wealth he had known only luxury and a life which demanded no effort; but he died in the midst of every comfort and with the attendance of a corps of doctors and nurses.

Inevitable are the questionings, dark and rebellious, which arise in the minds of many today, questions which bruise the heart, twist and maim the life in the face of such stark realities. But is it not true that from the presence of tragic death we are coming to a realization that human life, human happiness, are of more value than profits? The evidence is accumulating that such is the case for with all the griefs of the present debacle there has come, too, perhaps the first real and crushing lesson in practical brotherhood which American industry has ever received. Business executives, however frequently driven by self-interest, are nevertheless striving to keep their men employed even under difficulties, and recognition of interdependence is a first step, and a long

step beyond the crass selfishness of the days of prosperity.

To Theosophists this awakening recalls again that tremendous pronouncement that our Society is "entering upon a period of service to the world far greater and far nobler than even the already wonderful record that stands to its credit." And the challenge is stated further that "within this next half-century you can make Brotherhood a living reality in the world." Shall we in America live up to that challenge?

A brother has committed suicide; another brother has lived the futile and joyless life of a millionaire. They, too, challenge us to the establishment of a brotherhood which shall create for all men the opportunity to live, and that more abundantly.

So great is the world's need of the Ancient Wisdom that we cannot fail to respond with renewed consecration, bearing always in mind the inspiring injunction of an Elder Brother to "believe with all your hearts in the triumph of the Good, the Beautiful and the True, and verily they shall prevail."

Have You Thought of This?

A gracious and lovely teaching of Theosophy is our real relation to the animal world and our duty to these younger brothers.

One of the most frequent causes of suffering among them, and one of the most easily prevented, is thirst. Dogs, cats, birds, all need water, and in a dog, the lack of it causes a feverish condition which makes the animal cross and inclined to "snap" thus starting many a mad-dog scare that results in the brutal killing of a perfectly innocent animal who only needed a cool drink.

A Master of the Wisdom spoke of the value of giving even "a cup of cold water" when it was needed. I wonder how many of us have realized that it is quite as much incumbent on us to offer that cup to our brothers of the animal kingdom as to the human. Indeed, I am not sure but it is more so, since our human brother can tell his need, while the animal has only an eloquent look or, at most, an inarticulate cry.

If Theosophists will keep a bucket or pan of fresh water where the thirsty animal can find it, they will be as truly doing the Master's work, in its degree, as if they were painting lovely pictures or declaiming eloquently of truth.

"Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

From On The Watch-Tower

We read with keenest regret and sympathy of the distress of our brother Theosophists in Basrah as noted in the June issue of THE THEOSOPHIST.

"Elsewhere in THE THEOSOPHIST is given a full report of the strange and cruel persecution of our Hebrew brothers who have formed a Theosophical Lodge in Basrah, Mesopotamia. As the persecution proceeded and information concerning it reached Bombay, several Hebrew Theosophists in India appealed to the President, asking her to make a pronouncement that Theosophy is not a religion. Their hope was that such a statement reaching Basrah might convince the bigoted Rabbis that their persecution was unjustified. The President immediately responded, and most carefully, phrase by phrase, wrote out the following statement concerning what Theosophy is:

Theosophy is not a special religion, but is the foundation of all the separated Faiths existing in the world. It belongs to Hindus, Buddhists, Christians, Muhammadans, Jews, Parsis, etc. Persons of every faith can belong to the Theosophical Society, without leaving the religion in which they have been born.

Theosophists study all the great Religions, and try to learn from each; but they disapprove of attempts to make converts from one to another. He who understands Theosophy tries to help his own religion by strengthening all that is noble in it, and is eager to share with others any teachings in it that he has found inspiring and useful to himself. But while gladly offering help, he never seeks to force it on another.

—ANNIE BESANT.

It is fairly evident from the information published that one reason for the persecution is not any taint of heterodoxy on the part of our Hebrew brethren, but that they are standing for reforms in administration within their community which are unpalatable to those in power. Our Basrah brethren are to be congratulated that they have taken up the challenge of the Rabbis and are standing firm to their principles."

The Rosehill Boarding and Day School for Retarded Girls

5129 Almaden Drive, Pasadena, Calif. Academic-Vocational Training. More than thirty pupils assigned by the State Examiner to the Opportunity Room, taught by Mrs. Haig, returned to Regular Classes in the Public Schools; not one sent back.

Mrs. Katharine Haig, Principal.

Personal Opinions

By L. W. Rogers

Convention Next

The big event of the year is at hand. Of course you will not miss the H. P. B. Centenary if it is humanly possible for you to be there. It will be a hundred years till the next one!

But there are other reasons and good ones for being "among those present" on August 15. Perhaps the most important of all is the strength you can give to the Theosophical Movement in this part of the world. Whenever Theosophists congregate they constitute a point of least resistance where spiritual force flows into the physical plane *in exact proportion to the number present* and the degree of harmony that prevails. C. W. L. has made careful observation of the way in which nature's laws operate in that particular. If there are 500 delegates the capacity or efficiency of that gathering will represent, let's say, 500 units. If the number of delegates is raised to 700 the increase of spiritual force which is made available is not by addition but more nearly by multiplication. That is, with the addition of 200 delegates, we would not have as a result $500 + 200$ but 500×200 or 100,000 instead of 700! Not quite that, but approximately so.

The reason of course is that the higher planes enter into the problem; but from the purely physical viewpoint one can at least get a feeble illustration. Consider diameters in water pipes. If we have one 2 inches in diameter and we add 2 inches to that diameter, making it 4 inches, the volume of water which can flow through is very much greater than can pass through two pipes each of which has a diameter of 2 inches. To put it differently, every member who goes to the Convention will count for vastly more than one—will make possible, merely by his presence, far more beneficent results than could otherwise be achieved.

Then there is the effect upon the member himself. His spiritual strength is renewed, his optimism is aroused, his enthusiasm is kindled anew, and he returns home to bring more abundant life into his Lodge. The great Supermen never miss an opportunity to utilize a gathering of members to the uttermost and by coming to Convention you are, undoubtedly, serving Them. Now, when the times are dull and difficult, your help is greatly needed and it will count heavily in starting well the year that lies ahead. By all means come to the Convention if it is possible.

Proxies

Should it be quite out of the question for you to attend the Convention this year then do not fail to send your proxy to someone who is sure to be present. Unless there is the legal proportion of the membership represented the enactments of the Convention would be invalid. In other words, your failure

to send a proxy may render the Convention helpless so that it could not enact any measure that might come before it. Of course nobody wants to incur so grave a responsibility as that. Even if you are coming send the proxy anyway. Then should an accident or the unexpected prevent your coming you will still be legally present through your proxy; but if you are actually present then the proxy you sent is void, as though it had never been issued. You can name as your proxy any member of your Lodge who is coming or anybody else who is sure to be present, and in any case, if you have not already done so, send the proxy to the National Secretary *immediately*. Lodge secretaries can help greatly by seeing to it that all their members have sent in proxies.

Looking Backward

For the first time in eleven years, when the Convention meets on the 15th of this month, I shall not be so burdened with official duties that it is impossible to get a few words with old friends. This time, fortunately for me, when a problem appears I have only to say, "Referred to Mr. Cook." What an easy solution! I shall feel like a schoolboy on a "long vacation," or a prisoner suddenly given freedom. Not, of course, that I mean to do any loafing; but being able to concentrate upon theosophical speaking and writing so greatly simplifies things that it *seems* like freedom. It is a most agreeable sensation to have but one job and thus to know that there is time and energy to do it at one's best.

Looking backward over the eleven years as National President the thing that gives me the greatest satisfaction is not any material progress the Society may have made nor the rise of our resources from nearly nothing to assets of nearly a third of a million dollars, but in the fact that we have had unbroken peace. Not since the stormy Convention in 1920 that followed the attack by Mr. B. P. Wadia and his followers upon Mr. Warrington have we had even a shadow of a disturbance in any annual Convention. Both England and Australia have been troubled with prolonged controversies, factions and quarrels, but the American part of the theosophical world has been at peace. Whatever else we may have done or failed to do eleven years of steadily sustained peace is something for which we may be grateful. Some criticism there is and always will be as a matter of course quite regardless of what an administration does or does not. No executive, local, national or international has ever been able to escape that.

It is not well, however, to give much time to looking backward. Ahead of us lies the future with plenty of important work. Are you coming to the Convention to help in the work of looking forward?

The Fruitful Present

By LOUIS ZALK

The balanced outlook, always the ideal of the earnest seekers after truth, is more than ever necessary during the present period of world wide unrest, and of outstanding and epochal change. Whether we will or not the manifold images and beliefs built up through ages, whether true or partially true, or false altogether, are in a resistless process of transformation. At such times those who are weak, or who use any particular form of belief as a refuge, are in great distress, confusion or resentment. Those with courage and vision who value truth more than its appearance will resolutely begin the building of new worlds in the light of that reality in themselves which survives the wreckage. Such are stronger and capable of wider understanding because of the destruction they have lived through.

Every student knows that there have been similar periods of history, and it is not the purpose of this article to trace the revolutionary changes of thought in contemporary scientific, religious, and artistic fields which show that we are truly in such a time. We must concern ourselves as to how this process of change is likely to affect the theosophical movement for of a surety there is no escape from its relentless tide. We must expect that every opinion or belief will be challenged, and only the portion of truth in each will survive. The writer suggests to all who love the theosophical movement that wisdom lies in taking a careful measure of values, dispassionately examining all things to which we cling, and holding fast only to that which is seen as truth on the altar of the highest reality within us, content to allow this truth to assume an image more in harmony with the larger vision of the present.

Theosophy has given us many fragments of truth which are of inspiration beyond any measure of value. But many of us have been content to view and treasure them much in the same way as a collector of art-objects handles and delights in what he has accumulated. But now comes the challenge—what have we done with our special knowledge? Have we through it reached an impregnable center within ourselves beyond the reach of shock or change; has life for us become full and supremely happy; are we beneficently transforming the world about us? Each must answer for himself. The one who is strong will be grateful that such a challenge is offered—it enables him to know where he stands.

Why are we so concerned about the theosophical movement and the Theosophical Society to which we belong? Are we convinced that the Theosophical Society has a precious fund of knowledge sorely needed by a world of misery, darkness and mal-adjustment? Do we wish to help the world through it? If so, what can it possibly matter if some personage, however great, seems to disagree with us? Now is the time for our vision to reflect the fundamental divinity within each of us; we

must achieve the integrity and confidence which can arise only when we establish our own purpose and direction. Do we see in Theosophy, the custodian throughout the ages of the Sacred Science, outlining truths—which illuminate and complete the knowledge which man has won through labor and experiment? Do we see in the Divine Wisdom the essence of the experience of the ages? Do we see the need of preserving it for generations yet unborn? If we do—why hesitate in helping to keep it as a beneficent influence in the world? Is it that many of us have made of Theosophy and the Theosophical Society shelters to save us from the sorrows of life; and are we now disturbed when we find there is no substitute for spiritual struggle; is it so unwelcome for us to find that a mere belief in something however true and beautiful, is not a ticket to spiritual self-realization? Does a seeming threat to the society bring confusion or resentment because we have subconsciously pinned our own pride and self-love to it? Let us manfully ask ourselves these questions; let us be honest in answering them.

There has come one who has powerfully helped many to an added spiritual self-realization. Their worlds of understanding have been illuminated as with a great flame. Such will be surely silent, serenely showing by their lives the peace they have found—showing in their actions a ray of the burning reality in their hearts. It is only those not confident of their truth, who fear it can be threatened.

The Theosophical Society is being stirred as never before. Each is being forced to reach his own center of reality, even though that center be a way-station to further struggle. All are going through a process, whether willingly or in spite of themselves, of discovering a more solid foundation in their own being—substituting an inflexible inner authority for all outer authorities. There is in this a cause for profound rejoicing. Let those who can, gladly take the Life and Light which is so bountifully offered; let others equally sincere who do not agree—reject it; but surely there can be no disharmony or fear save with those of whom it must be said with regret, have devotion without vision, or have wrapped Theosophy about them as a mantle to save them from the bald realities of life.

And as to organizations, why the feeling of stress and questioning? Is the particular organization we love a refuge—a shelter for our weakness? Or is it an instrument which we use to help fulfill our own illumined purpose? If the former why not understand that shocks and changes are inevitable, and our place of shelter will be always shaken by one storm or another? If the latter, we may remain calm; the storms do not affect our purpose, and we should welcome the opportunity of making our instrument a better means for the fulfillment of that purpose. Our deep gratitude to the Theosophical Society for what it has given us, should not take the form of blind loyalty; least of all should we leave it because those prominent in it hold to poli-

cies and opinions which radically differ from our own. Our love for the Society may best express itself through the intelligent safeguarding of its interests, and striving wherever necessary to alter those factors and influences in it which left to themselves would inevitably become the causes of its destruction.

Some of us have been enthralled by the proposal to take our evolution into our own hands—a term vague and almost pathetic when it is considered that its first effect has been to separate many from the world about us and to install us in—rather small and artificial worlds of our own. Have we truly had a vision of the "Goal Eternal" and a beam of light from that mighty beginning which is the all-powerful compulsion to its own end? Have we at some indescribable moment realized that somehow and forever—we are that beginning and the process to its endless end? Each must know for himself if he has felt that nameless flame in the sanctuary of his inmost heart. When we listen to others speak of evolution and spiritual perfection—let us never fail at the same time to pause reverently and in silence at the portal of the ineffable glory which is in our own hearts. Perchance it is only there that we will hear the first murmur of that sound which is the inner melody of all the songs which ever were, or are, or can be.

We rejoice that some from among our ranks of outstanding ability have found their place and work. Rather than burden them in most cases with unintelligent cooperation and unwanted adulation, is it not better that each of us find our own place and purpose, illumined by the eternal in our own hearts, and the work which is an expression of that purpose? If that work helps another already at the same task, then is our cooperation sincere, intelligent, and powerful; otherwise, how can it be of great intrinsic merit or usefulness? Is it not better first to struggle, each for the vision of his own goal—and gaining it—to hold fast to that light, which is neither light nor darkness, but which is all sufficient to establish the measure of all true values around us? Service determined in that way is inevitably decisive, and of creative significance.

We have been much concerned over the problem of spiritual rank. It is unfortunate that in this we have not retained our usual sense of humor and proportion. Surely there are far more fascinating avenues of thought in this marvelous age. Are there not the flying worlds of the atom, and the island universes of the Milky Way? We may turn everywhere and behold the essence of beauty's very self, shining through myriad changing forms of loveliness and through a thousand songs we may hear the one entrancing melody of life. Have we not the privilege of experiencing the worlds within worlds of our own being, and in its depths and heights behold the innumerable fragments of time pulsating in and out of the terrific calm of the eternal?

Why bother about the question of spiritual

rank, or if this or that one has been anointed? Is it not better that we create in ourselves that kindness and sensitiveness which makes us aware of the eternal shining through each one about us? There are in truth varying degrees of spiritual realization and differing powers in each of impressing his eternal nature on the plastic flux of the world about him. But shall we not also understand that each can only know that for himself, and be silent, speaking eloquently through his acts? If we are great and noble, we shall be with the great and noble; and our choice of labor determined in the light of the highest within us, will bring us inevitably with Those who labor likewise.

The present time in the theosophical movement is of epoch-making importance. There is a relentless searching. Those who love truth need have no fear. Those things which are not essential can well be put aside. We can rejoice that the truth within us and within our work will find fresh forms of expression in harmony with the new world which is pulsating about us; and as to the future before us, why need we doubt that our different viewpoints really do not matter if we truly preserve the feeling of kindness and tolerance towards one another? If we are loyal to the truth within us, then will the present be fruitful in our lives beyond all power of expression.

Various Centenary Programs

It is noteworthy that the H. P. B. Centenary is being celebrated by various organizations besides our own, and that this memorable year is serving to establish the revered Founder of our Society as an international figure in history, and as a powerful leader whose preeminence gains recognition with the passing of the years.

We have the Blavatsky Centenary Program of The Temple of the People, Halcyon, California, outlining a series of lectures and services which includes several especially on H. P. B.

In San Francisco, a big public Centennial Celebration for H. P. B. will take place on August 16, in which the three Lodges of our Society will join with the United Lodge, Point Loma Lodge, the Rosicrucians and the New Thought Center. Excellent dramatic and musical talent have been donated and a hall with a seating capacity of 1,000 has been engaged. It is splendid that so many will give homage to H. P. B. and will also share the aspiration and spiritual blessing of the occasion.

Recompense injury with kindness. To those who are good to me, I am good, and to those who are not good to me, I am also good. And thus all get to be good. To those who are sincere with me, I am sincere. And to those who are not sincere with me, I am also sincere. And thus all get to be sincere.—Lao Tze.

Headquarters Mural Painting

Last month a brief description was given of the first panel of the mural painting by Mr. Richard Blossom Farley which was recently placed in our Headquarters reception hall. The intention was to suggest something of the painting as a whole, the conception of the unity of all life which inspired the artist, and the exquisite beauty of color and form which Mr. Farley achieved.

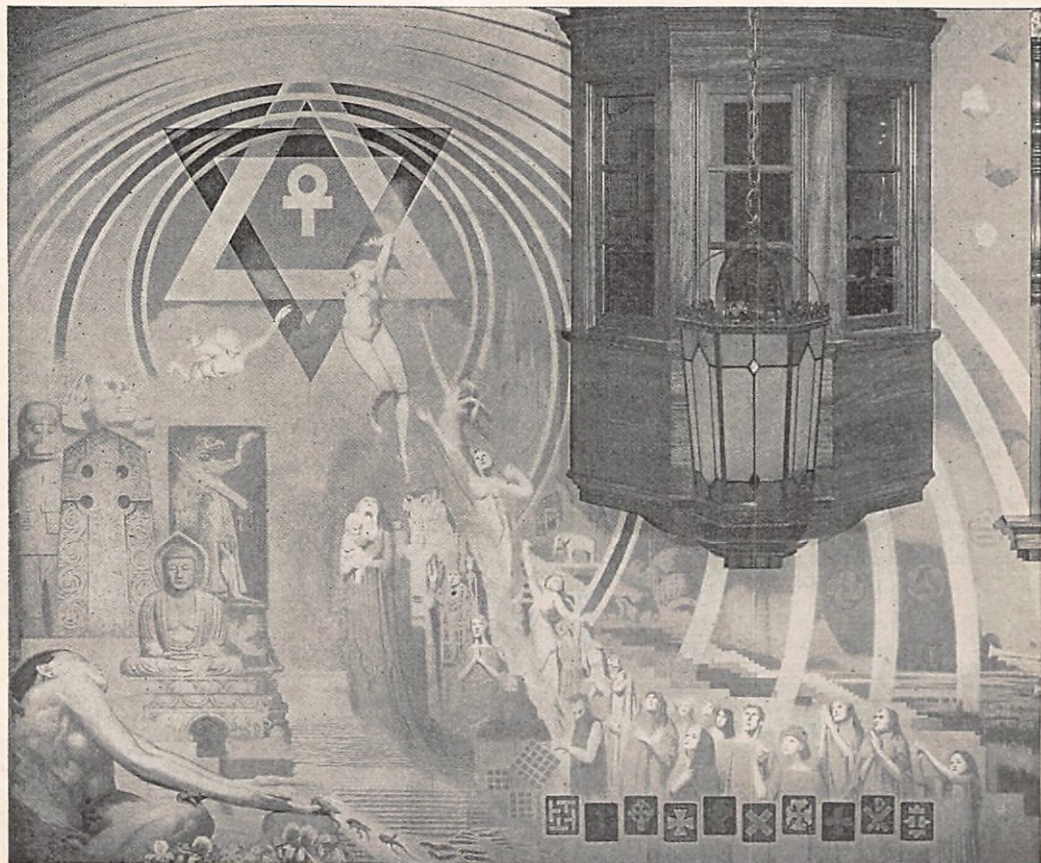
Although inadequate in many respects nevertheless the reproduction printed below reveals details which are fascinating in fulfilling their function in a work of art, and inspiring in suggesting the artist's vision of an evolving cosmos. For instance note the series of crosses at the bottom of the mural which provide an admirable illustration of the ingenuity of the artist in effecting balance of design; this unique grouping of a cosmic symbol draws attention from the dominating figure of Nature in the opposite corner so that both are seen in due proportion while the procession of humanity on its upward way is accented by its close proximity to a design which is strong in color and fundamental as a concept. From a philosophic point of view, and apart from its artistry, the cross is an ancient and significant symbol well known to the student of the Ancient Wisdom as a

representation of the threefold Logos in manifestation in His universe. The grandeur of life itself and its paeon of triumphant expression is thus presented with the simplicity which a perfect symbol attains.

The diverse forms of the cross are another indication of its universality, and as presented here enrich the representation of each of the religions as found on the stairway of man's upward evolution. So simple a device, yet it challenges both the lover of the beautiful and the philosopher for its full understanding.

The artist is also the painstaking scholar in this painting. To select for each religion its own significant and beautiful symbol or set of symbols required wide and discriminating study in the field of comparative religion in order that the representation for each might be true and accurate. A careful observer will marvel at the precision and exquisite perfection of every detail for not the smallest figure or design but has its rightful place in the pattern of the whole.

We owe gratitude in full measure to the artist whose creative genius has given to our Headquarters a mural so completely satisfying and so beautiful.



The Inner Life

By Clara M. Codd

This month, beginning with August 1st, we will take for meditation from "At the Feet of the Master," the section commencing with the words, "The astral body has its desires," and closing with the words "you must discriminate between your wants and your body's." This makes three sentences for three mornings. Then, on the fourth, go straight to Chapter II, carrying on with a sentence a day. It will bring us, on the last day of August, to the sentence beginning "You yourself claim the freedom to do what you think proper."

The reason I suggest this is because that will make our thoughts for the month center round the understanding and control of the astral body, as last month the physical body was particularly the object of study. Again we shall find much information in "Man and his Bodies," and in that monumental compendium by Colonel Powell, "The Astral Body." Particularly valuable will be "Man Visible and Invisible" by Bishop Leadbeater, for it is full of coloured plates showing the condition of the astral body under the influence of various emotions. It is an expensive book to buy, but most lodge libraries have it on their shelves. But the best way to study the astral body, without being psychic and thus seeing it, is simply observation of ourselves and others.

Begin by putting ourselves *apart* from our feelings in thought. As *Light on the Path* says:—"when he grasps his whole individuality firmly, and, by the force of his awakened spiritual will, recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality."

Watch our emotions, if we are not too carried away by them. If we can keep a hold on them, give them a little rein, and note where they run. They will always betray our deep-seated motives. As Krishnaji tells us to do, let us find out what we really want, not what we think we want or ought to want. We must try to be perfectly honest and impartial about it. A master once said to a chela:—"Try to think of yourself with the calmness of a stranger, and do not be led into anxiety or suspense."

Remember that *all* feeling is power. If it is undesirable, do not be horrified and crush it out. Purify and transmute it. Our feelings betray our motives, they nearly always form our motives, for feeling is the motive, moving power in us. The more feeling power we save the better, only let us learn to guide and refine it. Do not be afraid of feeling especially the higher kind. So many people are fearful of their emotions, and have put the lid on them so tightly, one would think they hadn't any. Such people are never happy. We cannot destroy emotion which is life. But we can repress it, and set up subconscious re-actions, generally of a disturbing kind.

Three things we should try to achieve with

our astral bodies. 1. *Expand them.* The psychic aura follows so instantaneously our thought, that large numbers of people, being so convinced that they are the physical body, dwarf and congest their more fluidic principle. Leave off thinking you are a body. Be an "aura" instead. On a country walk, try to feel yourself around yourself, outside yourself, in front of yourself.

Love is the expanding force in the universe. It will expand your aura. Think of someone or some-thing you love, and as you feel your heart glow, deliberately strengthen it, and radiate it in all directions by your will. If it helps imagine the aura full of rosy sunlight, and try and see how far you can stretch it. It is elastic. Every day it will enlarge a little.

2. *We must exercise them.* What, exercise our astral bodies! Yes, many people never exercise them. What state would your physical body be in if you never moved it except to fetch some food or go to bed? Try to feel, cultivate right feeling. Love, no matter how hard it feels to begin with. Do not eternally wait to be loved. And evoke love by trying to be sympathetically interested.

Do not be afraid to admire. Stop carping criticism. The man who is an addict of that vice shuts off his own insight, for finally we only see what we look for in others.

"We live by admiration, hope, and love;

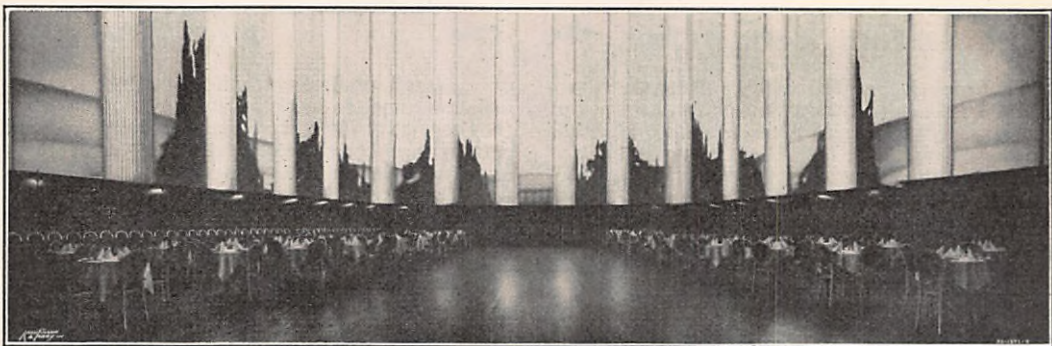
And even as these are well and wisely fixed,
In dignity of being we ascend."

3. *We must purify them.* This is done by thought, by the loving contemplation of great ideals, lovely and exquisite thoughts, words, actions, objects. The loveliness of Nature has a very purifying effect on our inner bodies. Perhaps we have never learned to love natural loveliness. We can learn it. Anyone can learn anything. A striking article appeared not long ago in a magazine by a man who used to detest classical concerts, until he taught himself to "listen," and turned weariness into exquisite joy.

Nothing so coarsens the inner self as egotism and selfishness. Wishing to produce an effect on other people, constituting ourselves the leader of opinion renders us insensible to the subtle conditions of the aura of another.

Dear me! This astral animal of ours. See what the Master says about it. It wants us to be angry and cutting, jealous and greedy, lazy and depressed. Anything for a violent astral swirl! The best way to make it fine and radiant and serene is to realize how pure and lovely the Master is, and how we love Him for being as He is. In Krishnaji's perfect words:—"In the light of His holy Presence all desire dies, but the desire to be like Him."

It is only those who have known that joy expresses itself through law who have learned to transcend the law. Not that the bonds of law have ceased to exist for them, but that the bonds have become to them as the form of freedom incarnate.—TAGORE.



45th Convention, Chicago, Aug. 16 to 18 4th Summer School, Wheaton, Aug. 20 to 26

Convention—Last Call

When next the MESSENGER goes to press it will contain, necessarily in brief, a report of Convention and Summer School and if the promises of intellectual and spiritual enjoyment that we now foresee are fulfilled as we are sure they must be, there will be many whose only response will be "I wish I had gone as I planned" or "I wish I had made an effort to attend."

But wishing isn't theosophical. Willing only compels right action and right action in relation to Convention or Summer School or both is to attend for the service we may render—representing our lodge or expressing our opinions on the subjects brought up for consideration or giving inspiration to our lodges when we return.

When there is any question as to whether one shall or shall not attend; where the choice is open there can be but one theosophical answer—Attend!

Where there is opportunity to attend there can be no outranking reason against attendance. While opportunity in the abstract is always with us, any specific opportunity never returns, the same set of circumstances never repeats. If this year you can attend, that is opportunity and next year there may be none.

What is the nature of this opportunity? Arundale, Warrington, Codd, Poutz, Hotchen-er, Logan, Rogers, Hodson—there is opportunity in these names, for they will all be with us with messages of inspiration and encouragement and practical helpfulness for the work of the new year.

Then there is the business of the Convention, reports of the past, plans for the future, old friends, new friends, new work and new ways, a Convention to attend, an opportunity to gain inspiration and capacity to give ourselves to service.

To Be Heard at Convention

This beautiful hymn is to be heard at Convention and everyone will be interested in Mr. Jinarajadasa's account of it as quoted below from the June THEOSOPHIST:

During the Centenary year of H. P. B.'s birth, it may interest all Theosophists to know that there exists in Brazil a beautiful "Theosophical Hymn" dedicated to H. P. B. The words and music are by the Viscountess de Sandé, of Rio de Janeiro. Mr. Jinarajadasa reports that he has heard the hymn performed in Brazil, Uruguay and the Argentine, and that it is most effective. It is usual at Theosophical Conventions in Brazil, and even at public meetings, to perform this hymn, when the whole audience stands. . . The music begins with a slow majestic opening, and then passes into a most brilliant and joyous movement in which the voice joins. The words are, of course, in Portuguese, but can easily be reset in any language. The General Secretary of Brazil has been requested to send a copy of this hymn to each National Society. The words of the hymn are translated as follows:

Hail, Blavatsky! Thy holy doctrine our
 hearts awakens,
And teaches a new road to sad Humanity
From the miseries that oppress her.
Freedom will come only when men practice
The Law Divine of great love to the neighbor,
That redeems from all evil.
And the soul, freed at last,
Shall bathe itself in the Divine Light.

Summer School Registration

As you know registrations for Summer School must be made in advance in order that we may plan for your coming. The registration fee is \$10.00 payable with your application and the remainder for accommodations when you arrive at Headquarters.

Convention Program

Saturday, August 15.

8:00 P. M. Reception. Mrs. Shillard-Smith,
Chairman Reception Committee.

Music by the University of Chicago Choir. Max Evans, Director

Sunday, August 16.

8:00 A. M. General E. S. Meeting

9:15 A. M. Mantram, Mrs. Rukmini Arundale

Theosophical Anthem,—Piano,
Violin. Miss Helen Freund,
soloist

A Ceremonial Tribute to H. P. B.

(Lodge Presentation of Flowers)

Mrs. Marie Hotchener, Chairman
Meditation, Mr. Geoffrey Hodson

1:45 P. M. Official Convention Photograph

3:00 P. M. Theosophy Triumphant—Address
to Members. Dr. George S. Arundale.

8:00 P. M. A Symposium on H. P. B. and
Her Work. Mr. A. P. Warrington, Chairman

H. P. B. Courageous Adventurer
in the World of Knowledge
and Spirit. Mr. L. W. Rogers

H. P. B. The Occultist. Mr.
Geoffrey Hodson

H. P. B. Messenger of the White
Lodge. Dr. George S. Arundale

H. P. B. World Genius. Mr. A.
P. Warrington

Monday, August 17.

8:00 A. M. Meditation, Mr. Geoffrey Hodson

9:15 A. M. Community Singing

9:30 A. M. Mantram, Mrs. Rukmini Arundale

9:40 A. M. Address of Welcome, Mr. Robert
R. Logan

Greetings of Delegates

National President's Report

2:00 P. M. Session continued
Forum of Lodge Propaganda and
Methods

6:30-7:30 Federation Conference

8:00 P. M. The New Democracy. Dr. George
S. Arundale

Tuesday, August 18.

8:00 A. M. Meditation, Miss Clara Codd

9:30 A. M. Mantram, Mrs. Rukmini Arundale

2:00 P. M. Address to members only. Mr.
A. P. Warrington

6:30 P. M. Banquet. Mr. Henry Hotchener,
Toastmaster

Aesthetic Dancing, Miss Frances
Allis and Ensemble.

Summer School Program

Thursday, August 20, 1931.

Meditation 7:30 A. M.

Opening Address—Dr. Arundale 9:00

The Two Great Aspects of Our

Work Today—Miss Codd 10:00

The Masters of the Wisdom—

Mr. Hodson 11:00

Organization, Publicity, Program

—Mr. Hodson 7:15 P. M.

Psychology of the Personality—

I Physical Peculiarities—Mrs.

Hotchener 8:15

Friday, August 21, 1931.

Meditation 7:30

"Come Out of Your World Into

Ours"—Mr. Hodson 9:00

Getting an Audience—Mr. Rogers 10:00

Theosophy & Present World Con-

ditions—Mr. Hotchener 11:00

The Lecturer—Mr. Hodson 7:15 P. M.

Psychology of the Personality—

II Emotions As Related to

Mental Habitudes—Mrs.

Hotchener 8:15

Saturday, August 22, 1931.

Meditation 7:30

Hall Management—Mr. Rogers... 9:00

Theosophy Applied—Miss Poutz 10:00

Finding the Master—Mr. Hodson 11:00

University of Chicago Choir..... 5:00 P. M.

Gathering and Arranging Lec-

ture Material—Mr. Hodson..... 7:15

Psychology of the Personality—

III Mental Consciousness in

Brain Processes—Mrs. Hotch-

ener 8:15

Sunday, August 23, 1931.

Meditation 7:30

Working With the Master—Mr.

Hodson 9:00

The Restoration of the Mysteries

—Miss Codd 10:00

Music—Piano and Violin..... 3:30 P. M.

Public Lecture—Dr. Arundale ... 4:00

Music—Piano and Violin 7:30

Play—"The Door That Did Not

Close" 8:00

Monday, August 24, 1931.

Meditation 7:30

The Gateway of Eternal Life—

Mr. Hodson 9:00

Practical Idealism—Mrs. Hodson 10:00

The Lecture—Mr. Rogers..... 11:00

The Chairman, Ushers, Music—

Mr. Hodson 7:15 P. M.

The Occult Side of Dante I—Mr.

Logan 8:15

Tuesday, August 25, 1931.

Meditation 7:30

Address—Dr. Arundale 9:00

Address—Miss Sommer 10:00

Platform Work—Mr. Rogers..... 11:00

Elocution—Life and Form—Mr.

Hodson 7:15

The Occult Side of Dante II—

Mr. Logan 8:15

Wednesday, August 26, 1931.

Meditation 7:30

Address—Dr. Arundale	9:00
Address—Mrs. Arundale	10:00
The Inner Side of a Theosophical Lecture—Mr. Hodson	11:00
Music—Piano, Violin, Voice.....	5:00 P. M.
Cinema—"Passing of the Third Floor Back"	7:00
Aesthetic Dancing—Miss Frances Allis and Ensemble	

Two Important Features

Under the direction of two very capable artists, Mrs. Norman Parker and Miss Frances Allis we are to have at Convention and Summer School the joy of the beautiful in music and aesthetic dancing.

For several years we have been privileged to enjoy the musical programs prepared by Mrs. Parker and again she has graciously consented to be responsible for this important feature. A brilliant violinist herself, Mrs. Parker is always able to secure the services of other musicians and this year we are to hear the following artists:

Miss Helen Freund, a member of the Chicago Grand Opera Company.

Mrs. William Howe—Soprano.

Mrs. Henrietta Bohrer, Mrs. Zere Cory, Miss Arlene Gallup, Pianists.

Miss Margaret Jean Cree—Cellist.

In addition to the above soloists we shall have the University of Chicago Choir under the direction of Max Evans.

Those who attended the Summer School last year will recall the enchantment of the moonlight dancing on the lawn by Miss Allis and her group of girls. This year we are to have them again in two programs, one at Convention and the other at Summer School.

Frances Allis and Her Ensemble

Mildred Gardner, Margo Hoff, Elsie Hansen, Elise Hurd, Mary McSherry, Elizabeth Siegel, Rosalyn Siegel

PROGRAM I

Youth	Mozart
Ensemble	
"The veil of separation is torn, O Beloved, Thou and I are one." (Krishnamurti)	
.....	Mendelssohn
Frances Allis	
Volga Boatman Song.....	
Margo, Rosalyn, Elise	
Invocation	Rachmaninoff
Mildred Gardner	
Death and Transfiguration	
"One may not reach the dawn Save by the path of the night".....	Rachmaninoff
(Gebron)	Strauss
Ensemble	
Gypsy Moods.....	Brahms
Frances Allis	
Incantation against Blindness	
Elise Hurd.....	Strawinsky
Hallelujah Chorus.....	Handel
Frances Allis and Ensemble	

PROGRAM II

Etude	Chopin
Ensemble	
Sorrow—Bondage—Rebellion	Chopin
Frances Allis	
Pastorale	Grieg
Elizabeth, Mildred, Mary	
Rhythm of Creation.....	Rachmaninoff
Elise Hurd	
Sonata in A Major.....	Cesar Franck
Frances Allis and Mildred Gardner	
Largo (repeated by request).....	Handel
Rosalyn, Elizabeth, Margo, Elise and Mildred	
Fairy Garden.....	Ravel
Frances Allis	
Enchantment of the Sea.....	Schmitt
Mildred Gardner	
Countre Danse.....	Suk
Frances Allis and Ensemble	

Dr. R. J. Newman, S. S. Oriente, Pier 13, Ward Line, New York City, would be glad to share the expenses of a trip by auto to Ojai following Summer School.

A Play At Summer School

On the evening of August 23, at eight o'clock, the one-act play "The Door That Did Not Close" will be presented by the same company who so successfully gave it for the Chicago Lodge on June 27th.

Beatrice Wood's interesting little play aptly portrays many truths of the other side of life that will hold your interest for twenty minutes. It makes one appreciate the important part drama can play in the world of Theosophical thought. The cast is of professional calibre. The difficult role of Mary is creditably done by Anita Baker who is well known in Chicago because of her splendid work with the Playwrights Theatre, National Theatre and other companies. The role of Jenny is played by Alice Francis, another prominent actress of the Playwrights group. Miss Jerry Schmal of the DePaul Players lends much charm as the sister Mildred. Louis V. Philippi of Memphis playing "The Man" creates an atmosphere that well presents the ideas of the author.

Auto Travel Bureau Announcements

Miss Muriel Mitchell, 418 South Bernadotte Street, New Orleans, Louisiana, will drive to Convention in her sedan and will welcome two passengers. Following Convention she will be glad to take two passengers to New York, and on September 1 will drive them back to New Orleans. Please write Miss Mitchell if you are interested in any section of her itinerary.

Mr. Herbert S. Millen, Chatham Hotel, 540 Bush Street, San Francisco, California, would be glad to be a passenger to Convention. If no one is driving the entire distance perhaps some one half-way would be glad to give Mr. Millen space.

Inspiration, Instruction, Stimulation for All

A very full program has been arranged for Summer School, for several times, after the program had been completed except as to details, others who could bring valuable instruction and inspiration have offered to help and we have been glad to accept.

The program will be sufficiently varied however to maintain interest all through and prevent the possibility of its becoming too tiring. We must remember that Summer School presents an opportunity for intensive work and thought and it is exactly what its name implies, a School. Stimulation of the intellect, inspiration to work, growth of capacity to serve—these are the purposes of Summer School. Those who attend are fortunate in that they not only have this opportunity but that, through them, the inspiration can be carried the country over and that the growth of capacity from Summer School attendance can become permanent by its constant use in local service. That is the larger purpose of the School. It is for the section, not alone for those who attend. They are the channels, the carriers of the inspiration and service to those to whom circumstances deny the privilege of being present.

As to variety, the program printed in another column speaks for itself. Such an array of talent, inspiration and instruction ensures that all who seek shall find the particular type of stimulation they most need at the Summer School of 1931.

Convention—Where Are Our Volunteers?

A Story by S. A. C.

I am told that applications for opportunities to render Convention service are coming in too slowly, that there isn't the spontaneous rush to service that might be expected of earnest Theosophists, and it is suggested that perhaps the demands made upon volunteers in the past may have been so heavy that they now fear to miss the things for which they really come to Convention and to Summer School.

I believe that to be impossible. It would be contrary to the justice that prevails in all nature that a service rendered in love shall in truth withhold anything of real value from the servant. Let me relate the experience of a member who has himself given me the story.

Some years ago in the midst of a deep sorrow and perhaps seeking solace he attended one of Krishnaji's Camps hoping that some gleam of the truth might give a greater understanding than that derived from intellectual study of theosophical teachings. Arrived at Camp he saw the need of workers and forgetting his own need volunteered to serve. There was little relief, the camp period wore on and seldom did this worker hear the message of Krishnaji. At the end he left feeling that he had missed the things he went to get but some how feeling satisfied at having served.

Only after some months did the realization come that the apparently chance contacts, the occasional few minutes snatched now and then from other duties to listen to Krishnaji combined with the genuine desire to serve in which the work was uncomplainingly done had in fact and in spirit produced far more of understanding and happiness than could possibly have been derived from idly and in an attitude of self-seeking, sitting at the feet of Krishnaji.

There is in this brief story the very essence of the teaching that the way to the Masters is the way of service.

No one can be deprived of progress through genuine service given, service, genuine because it is devoid of all thought of self.

Service at Convention is opportunity to the Self, no matter what the inclination of the personality may be. Which do we seek to satisfy?

Where are our workers, reporters, stenographers, typists, clerks, helpers in any sphere to whom service to the Society and to Them is the all important purpose of Convention

Banquet Reservations

Always the banquet is one of the happiest events of Convention when we discover what likable, friendly people we are, and how splendid it is to work together. Regardless of previous decisions we nevertheless usually decide that the banquet, with its clever toastmaster (Mr. Hotchner this year), witty speeches and wonderful feeling of unity is an essential feature.

Remember this in advance and send us your \$2.50 for a reservation together with your Convention registration fee. Then we shall have your banquet ticket ready for you with your program and badge.

H. P. B. Memorial Open to All

There appears in our columns a description of the very beautiful ceremonial tribute that our Lodges will offer to the memory of H. P. B. on the Sunday preceding the opening of our Convention. We hereby extend a most cordial invitation to other theosophical organizations to attend this memorial meeting and to present floral offerings on behalf of their Lodges. This meeting and the public lectures will be open to all theosophical organizations although the regular Convention sessions will be closed.

Non-Members at Convention

There will be much of interest on the Convention program for those who are not members. Let us be sure that our friends know about the symposium on H. P. B. on Sunday evening and the public lecture by Dr. Arundale Monday evening; also everyone will enjoy the banquet Tuesday which will be followed by an entertainment by a group of dancers.

These are all outstanding events which should serve many people as an introduction to Theosophy.

Convention and Summer School Fees

The Convention registration fee of \$2.50 is less than on the last occasion of a Convention in Chicago. The Summer School fee remains unchanged at \$10.00 for registration. A room in the village or accommodation in the Headquarters dormitories together with Summer School registration and meals served at Headquarters will be \$30.00 for the whole Summer School period. For dormitory occupants showers are provided. For the regular sleeping rooms at Headquarters shared with others but with bath for each room, together with Summer School registration and board, \$40.00 per person.

In another article information is given regarding first class hotel accommodations available for Summer School guests. The rate at the hotel will be \$50.00 per person including registration and board at Headquarters. A slight additional charge will cover bus fare, the amount depending upon the number choosing hotel accommodation.

Summer School notes are not included in any of these figures. It is all made quite clear in the following tabulation:

Convention registration.....	\$ 2.50
Summer School registration.....	10.00
Summer School registration, village room or Headquarters dormitory and board at Headquarters.....	30.00
Summer School registration, Headquarters sleeping room with bath, and board at Headquarters.....	40.00
Summer School registration, Baker Hotel, and board at Headquarters.....	\$50.00 and up
Convention Banquet.....	2.50

The Summer School period is from the afternoon of Wednesday, August 19, to the evening of Wednesday, August 26, and the rates include dinner in the evening on the day of arrival and on the day of leaving. There will be no allowance for early departure and similarly no extra charge for those who find it more convenient to stay until after breakfast the following morning.

Railway Certificates

If you make the journey to Chicago by rail, you should ask, when you purchase your ticket, for a certificate of purchase. Do that even though you do not intend to return by rail. When you arrive in Chicago and have finished at the registration desk, go to the transportation desk and deposit the certificate. It is the possession of that certificate which will enable you to buy a return trip ticket at one-half the regular price. Without the certificate you will be unable to do that. It must give your name and show the date on which it is purchased. Please consult your local ticket office for dates of purchase and length of time allowed before the return trip must be made, as the different passenger associations do not quite agree in this respect. In case you should not be intending to make

the return trip by rail, the certificate will be of help, in that it requires a certain number to be deposited in Chicago, and it costs you nothing but a moment's time to ask for it.

Hotel Reservations

As you know, the Hotel Sherman will be the headquarters for Convention August 16 to 18 and many will wish to avail themselves of the reasonable rates offered. The following minimum rates are quoted for your information:

Room with bath, for one person, \$2.50 per day.

Room with double bed and bath, for two persons, \$4.00 per day.

Room with two single beds and bath, \$6.00 per day.

Your request for a room reservation should be addressed to the Registration Clerk, Hotel Sherman, Randolph and Clark, Chicago, and mention should be made that your reservation is being made for the Theosophical Convention.

All other inquiries with reference to Convention and Summer School are to be addressed to Headquarters.

Summer School Hotel

The Baker Hotel in St. Charles, only twenty minutes by bus from Headquarters, is a fortunate factor in the Summer School arrangements and we are very glad to recommend it.

Although a small hotel it is completely equipped with every modern device for convenience and comfort. Located on the St. Charles river, the dining room, porch and gardens overlook a beautiful view of the river so that it attracts many summer guests who are seeking quiet recreation and the pleasures of an attractive environment with the conveniences a modern hotel provides.

Reservations must be made well in advance. Please register at once if you wish accommodations.

Register in Advance

It will be of tremendous assistance to the registration division if you will send in your fees for Convention immediately, or as soon as possible, but certainly before the final Saturday, August 15th, when registration begins officially. Please send your check to Headquarters for the amount of \$2.50 for registration plus \$2.50 for the banquet, or a total of \$5.00. We shall then have ready for you your program, badge and banquet ticket and in this way avoid delay as well as the strain of last-minute arrangements.

Headquarters offices will be closed for mail August 12th so that everything pertaining to the Convention must reach us by that date in order to receive attention before the staff goes to Chicago. Your help will be greatly appreciated and you will be glad to find your envelope ready for you when you arrive at the Hotel Sherman.

The Lecture Instruction Course

Included in the Summer School program is a lecture instruction course conducted by Mr. Geoffrey Hodson. The program gives the general outline. This course is to take a very practical form for it is to consist not only of talks on the preparation and delivery of lectures but students will be given practical work to do, preparing short talks, presenting them before the class and having them commented upon by the student body and the instructor.

We hope this course will evoke a real interest and develop a willing and cooperative class. The reception given the venture, the interest expressed and the results achieved will be watched with great interest for if it is successful it will be the forerunner of a school for lecturers, operated over a longer period next year.

Everyone recognizes our need of lecturers and if we give lecture training to those students of the Ancient Wisdom who are inspired by the spirit of Service, and are willing to give themselves to the work of the Masters our need will be filled. There is the same cry for light as of old, the message has power undiminished and applies to today's conditions and needs as in days that are past. Only the messengers are required and this experiment at Summer School may well be the beginning from which will soon develop a school from which new lecturers will emerge to give the light to those who seek and are ready to receive and then to serve.

"The Door That Did Not Close"

On the evening of June 27, Chicago Lodge presented a program of music and readings, and one short play, "The Door That Did Not Close," by Beatrice Wood. As would be expected from the pen of so sincere and experienced a writer, this is an exceptionally well written play and it was presented with equal sincerity and ability.

The four players were: Anita Baker as the wife, anxiously awaiting the return of her aviator husband, and courageously recognizing his message from the other side; Miss Jerry Schmal as the flyer's sister, so closely in tune with him that she senses his wish; Louis V. Philippi as the fallen aviator, returning in his subtler body to impress upon his loved ones that "there is no death"; and Alice Francis as the maid.

Every part was excellently taken. The players loved their work and each was familiar with the art of interpretation.

Students of Theosophy need more of the drama. The writer, the player, and the listener—all of them grow through this type of artistic expression.

Pay Dues and Attend Convention

The By-laws provide that members whose dues are unpaid for the current fiscal year 1930-31 ending July 1, 1931 may not attend Convention. Send in your dues and be sure of the right by good standing and of the opportunity by attendance, to register your opinion and your vote.

The Field

News from the Federation of Southern California Lodges

A Federation meeting was held at Santa Monica on June 28 attended by about 75 delegates from the various Lodges.

One of the features of the program was the plan for participation in the Ceremonial Tribute to H. P. B. at Convention, and it was happily suggested that every member whether present or not may remember the hour and in thought and feeling unite his consciousness with the meeting and thus not only share its inspiration but contribute as well.

A Forum Discussion on *What H. P. B. and Theosophy Mean To Me* was an important part of the afternoon.

Plans for Miss Codd in the fall were discussed and also announcement was made of a Federation meeting for September 6 when Dr. Arundale would be the speaker of the day.

A Study Course for Inquirers

During the past few months the work of our lecturers has placed in the Headquarters files the names of a thousand or more interested inquirers about our philosophy formed into groups in various parts of the country, but

not yet quite prepared to join our ranks. Out of the suggestion of a series of letters from Headquarters addressed to new members pending their close assimilation into the Lodge family there has developed the idea of similarly maintaining contact with this growing group of interested people who are inquiring about the Ancient Wisdom. The method of such contact has been found in a series of papers which Mr. Fritz Kunz introduced in New York last season under the title of *Class Notes* and which consisted of weekly notes on Theosophy and occultism. The venture attracted over three hundred subscribers, mainly in the east, for which it was intended. About half of these were not members of the Theosophical Society. The undertaking was carried on entirely as a non-profit course, but as a business venture otherwise, and it paid its way in every respect.

Mr. Kunz and his associates who prepared these papers have consented to their use by Headquarters to serve this wider field.

Lodge Officers—Notice, Please

Headquarters will be grateful if you will refrain from sending mail between August 8 and 25, unless it pertains to Convention and Summer School.

Just Among Ourselves

A Monthly Letter From the National President

Mr. Cook would like to visit the Lodges everywhere but since this is impossible he has decided to write a monthly letter to every member to express that warmth of feeling and understanding which is the true basis of friendship. Judging by the first letter which has already been sent, you will look forward from month to month to the inspiration of each letter as it comes to you.

The letters will be mailed directly to each National member, but Lodge members will receive theirs through their Lodge secretaries. The method of distribution will be the responsibility of each Lodge secretary, but every member should make certain that he secures his letter each month either by mail or by asking his secretary personally. We are confident that every secretary will cooperate efficiently and wholeheartedly and if every member will assist in whatever way the local situation demands, no one will fail to receive these monthly letters from our National President.

The Use of Our Name

For more than half a century the Society which H. P. B. and Col. H. S. Olcott founded in New York in 1875, has been known to the world as "The Theosophical Society." By direction of the Inner Founders the headquarters was afterwards removed to Adyar, Madras, India. That Society was and is international in its character and activity. The American division of that Society was known for an almost equally long period as "The American Section of the Theosophical Society," and it still is and always will be the American Section of the international organization although its title for corporation purposes in America is "The American Theosophical Society."

All of this is so perfectly clear and logical

that it is difficult to imagine any just reason why our friends at Point Loma should have recently selected for themselves a new style and title at once so similar to that of our Society with which they disclaim connection, and to the name by which its branch in America by long usage is universally known. In fact we find our Point Loma friends quite frequently using the style "The Theosophical Society" exactly reproducing the name of our International organization.

To avoid the possibility of confusion we therefore state the facts as follows:

"The Theosophical Society" is an international organization with headquarters at Adyar, Madras, India.

It has forty-six national societies throughout the world each known as a section of "The Theosophical Society."

The American Section of "The Theosophical Society" has headquarters at Wheaton, Illinois, and is incorporated as "The American Theosophical Society."

The Theosophical organization having headquarters at Point Loma was known until the end of 1929, as the Universal Brotherhood and Theosophical Society but has recently taken as its new corporate name "The Theosophical Society American Section," although it sometimes uses the style "The Theosophical Society."

Messengers Needed For Library

We should be most glad to receive a file of the THEOSOPHICAL MESSENGER for the years 1900 and 1901. This volume is lacking in our Headquarters Library and if any member can supply it, we should be grateful.

Report of Higher Memberships for Fiscal Year July 1, 1931 to June 30, 1932

Previously reported	\$629.10
June receipts	706.25
Total	1335.35

What Lodges Are Doing

Austin Dharma—President, Mr. Isidore J. Broman; Vice President, Mr. Frank L. Reed; Secretary-Treasurer, Mrs. Ellen A. Graves; Librarian, Mrs. May Hornberger.

Besant-Cleveland—President, Mrs. Annie M. Climo; Vice President, Mr. Chas. S. Maltbie; Corresponding Secretary, Mrs. Hester C. Kimball; Recording Secretary, Mrs. Jessie A. Foulk; Treasurer, Mrs. Bertha B. Dean; Librarian, Mrs. Justine Wagner; Publicity Agent, Mrs. Maude M. Brumm.

Besant-Seattle—President, Mrs. J. M. Lang; Vice President, Mrs. Jennie Hope; Corresponding Secretary-Treasurer, Mrs. Harriet C. Stein; Recording Secretary, Miss Kate Reeves; Librarian, Mrs. Gene Sundsten.

Besant-Tulsa—President, Mr. Walter J.

Zollinger; Vice President, Mr. H. G. Humphreys; Secretary, Miss Anne Bell; Treas., Mrs. Kate C. Murphy; Librarian, Mrs. Frances L. Zollinger.

Brooklyn Lodge—President, Mrs. Lilian Peper; Vice Presidents, Mrs. A. A. McWhan and Mr. E. Paynter; Corresponding Secretary, Mrs. H. C. Maass; Recording Secretary, Mrs. E. Perez; Treasurer, Mr. Paul Hubbe; Librarian, Mrs. Maria Forte Willis; Purchasing Book Agent, Mrs. Millie Testan; Publicity Agent, Mr. Emllyn Paynter.

Brotherhood Lodge—President, Mrs. Mary L. Smith; Vice President, Miss Sarah Costanza; Secretary, Mr. F. Patron, Sr.; Treasurer, Mr. Chas. Bartron; Librarian, Mrs. Anita Witte.

Casper Lodge—President, Mr. W. J. Sisk; Vice President, Miss Grace L. Porter; Corresponding Secretary-Treasurer, Mr. O. M. Cordle; Recording Secretary, Mrs. Ora L. Fry; Librarian, Mrs. Marguerite Rush; Purchasing Book Agent, Mrs. Roy L. Rush.

Chattanooga Lodge—President, Mr. J. E. Freeberg; Vice President, Mrs. May Bullock; Secretary, Mrs. Margaret Freeberg.

Chicago Lodge—President, Miss Gail Wilson; Vice President, Mr. Donald Greenwood; Secretary, Mrs. Isabella M. Nystrom; Treasurer, Mr. Anton F. Krall; Librarian, Miss Katherine Seidell; Purchasing Book Agent, Mrs. C. C. Brinkerhoff.

Colorado Springs Lodge—President, Mrs. Louise C. Arnold; Vice President, Mrs. Minnie Barron; Secretary, Dr. Clarence R. Arnold; Treasurer-Librarian, Mrs. Lula Underhill.

Columbus Lodge—President, Mrs. Pearl S. Carr; First Vice President, Mr. Theodore Kuechle; Second Vice President, Miss Ida V. Zetty; Secretary-Treasurer, Mr. G. G. Doherty; Librarian, Miss Bess Ballou.

Crescent Bay Lodge—President, Mrs. Stella Rogers; Vice President, Mrs. Elizabeth Wagar; Secretary, Mrs. Ruth D. Athay; Treasurer, Miss Elma Locke; Librarian, Mrs. Mildred Higgins; Publicity Agent, Mrs. Gladys Barady.

Dallas Lodge—President, Mrs. Madge R. Dailey; Vice President, Mr. Wm. C. Grant; Secretary, Mrs. Amelia M. Pillet; Treasurer, Mrs. Maude L. Cone; Librarian, Mrs. Lillian D. Strohmeier; Publicity Agent, Mr. Archie W. Pattillos.

Dayton Lodge—President, Mrs. Laura Hollo-way; Vice President, Mrs. Julia Burdoin; Secretary-Treasurer, Mrs. Margaret Crume; Librarian, Dr. Dubach; Publicity Agent, Mrs. Peggie Dubach.

Des Moines Lodge—President, Mr. R. L. Steelsmith; Vice President, Mrs. Myra Ousley; Corresponding Secretary, Mrs. Dora W. La Forge; Recording Secretary, Miss Bess Dahlberg; Treasurer, Mr. W. D. Griffith; Librarian, Miss Mary Bell Nethercut; Publicity Agent, Miss Adeline Wagner.

Espana Lodge—President, Mr. Damian Algarra; Vice President, Mr. Jose McBeltran; Secretary-Treasurer, Mr. Segundo R. Cueto; Librarian, Mr. Jose McBeltran.

Fairhope Lodge—President, Mrs. Mabel A. Sandt; Vice President, Mrs. Frances Prout; Librarian, Mrs. Mildred S. Sheldon.

Freeport Lodge—President, Mrs. Alma Kunz Gulick; Secretary, Miss Minna Kunz.

Fremont Lodge—President, Mrs. Hannah B. Stephens; Vice President, Dr. Nellie Bell; Secretary-Treasurer, Mrs. N. H. Sassengrin-nell.

Social occasions are an important feature of our Lodge activities and perhaps this is especially true when two Lodges have an opportunity to share a friendly social affair. Picnics classify too, and according to the report Cleveland and Besant Lodges had a very happy time together in attendance at a joint picnic.

Hermes Lodge, Philadelphia, announces its removal to new quarters where they will have a portion of the first and second floors of a three-story dwelling. This arrangement allows for a bookshop on the first floor with a large display window and Lodge and class rooms on the second floor. The increased facilities will contribute greatly to the success of the fall activities and the members are looking forward to a continuance of their work with the keenest interest.

A very enjoyable party closed the year's activities for the members and friends of Harmony Lodge, Toledo, Ohio. Eight public lectures were given during the year under the auspices of the Lodge and excellent publicity was gained by means of weekly articles submitted to the newspapers. The results of both the lectures and newspaper publicity were most gratifying and the increased membership to a total of over 50 is further evidence of successful harmonious work.

The study class in Pittsburg, conducted by the new president, Mr. Thomas L. Owens, has proved so interesting that the members have decided to continue it throughout the summer. These enthusiastic students were gathered together by Miss Codd and Mr. Rogers and having discovered the joy of theosophical study are unwilling to forego its pleasures even until autumn.

The retiring president, Mrs. Saidee R. Waddell, gave a farewell tea the last Sunday in June. A majority of the members were present and thoroughly enjoyed the general discussion in which everyone took part, as well as the refreshments which were graciously served by Mrs. Waddell.

MAIL YOUR PROXY

KNOW ALL MEN BY THESE PRESENTS, that I, the undersigned, a member in good standing of the American Theosophical Society, hereby

appoint with full power of substitution in the premises, to be my proxy, to vote in my name in the forty-fifth annual convention of the said Society to be convened in the year 1931 and in any adjournment or adjournments thereof, and to act for me in said convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof.

All previous proxies are hereby revoked.

Given under my hand and seal this day of, 1931.

..... (SEAL)
(Write name plainly)

Member of Lodge,
located at (or state if
National member)

Glendale Lodge—President, Mrs. Ella Tatlow; Vice President, Mr. Alfred A. Jenkins; Secretary, Mrs. Elsa Wills; Treasurer, Mr. Horace Rounds; Librarian, Mrs. Grace Corbaley.

Glendive Lodge—President-Librarian, Mrs. Alice M. Hunt; Vice President, Mrs. Deliah Schernick; Secretary-Treasurer, Mrs. Maude Tennant.

Grand Rapids Lodge—President, Miss Luella N. Jessup; Vice President, Miss Winifred Kempton; Secretary, Miss Maude M. Jessup; Treasurer, Miss Dorothea Trotter; Librarian, Miss Ulah DeGroat.

Hamilton Lodge—President, Dr. C. J. Baldridge; Vice President, Mr. George Burkhead; Secretary, Mrs. C. Helena Spears; Treasurer, Mr. Chas. P. Tubbs; Librarian, Mrs. Genevieve Tubbs; Publicity Agent, Mr. W. Harry Spears.

Harmony Lodge—President, Mrs. Anna P. Bird; Vice President, Mr. C. L. Bird; Secretary, Mr. Robert F. Jeschka; Treasurer, Mrs. Margaret E. Gurney; Librarian, Mrs. Mary Roth; Publicity Agent, Mrs. Pauline Steinem.

Hermes Lodge—President, Mr. Hugh F. Munro, Jr.; First Vice President, Mr. Oris J. Baker; Second Vice President, Mrs. Martha Saylor; Secretary, Miss Marion J. Black; Treasurer, Mr. George D. Turner; Librarian, Mrs. C. Shillard-Smith; Publicity Agent, Miss Mabel K. Zimmers.

Holyoke Lodge—President, Mr. Frank Bosler; Vice President, Mr. Nathan P. Avery; Secretary-Treasurer, Mrs. Jennie N. Ferris; Librarian, Mr. Raymond C. Dickinson.

Huntington Lodge—President, Mrs. Virginia B. Neale; Vice President, Mr. Clark Applegate; Secretary-Treasurer, Mr. John W. Martin; Purchasing and Publicity Agent, Mr. Leland Satterley.

Jacksonville Lodge—President, Mr. Ralph B. Kyle; Vice President, Mrs. Pauline M. Downing; Secretary-Treasurer, Miss Rose Shepherd; Librarian, Mrs. Hinda Barberee.

Lawton Lodge—President, Mrs. Mabel Miller; Secretary, Mrs. Maggie Maxwell; Treasurer, Mrs. Jeanette J. Hoy; Librarian Mrs. Ruthe Bodo.

Long Beach Lodge—President, Dr. Ione Ingley Wadle; Vice President, Mr. Louis Ball; Corresponding Secretary, Mrs. Antoinette Watts; Recording Secretary, Dr. Amy J. C. Rowse; Treasurer, Mrs. Helene Langworthy; Purchasing Book Agent, Miss Verna Batien; Publicity Agent, Dr. Paul Lowell Wadley.

Los Angeles Lodge—President, Mr. Theron Winston; Vice President, Dr. Sydney V. Kibby; Secretary, Mrs. Adeltha Peterson; Treasurer, Mr. Bartram Kent; Librarian, R. S. Baverstock; Publicity Agent, Ellen Mary Ramsay.

Louisville Lodge—President, Mrs. Nellie M. Meyer; Secretary, Miss Henrietta Liebknecht; Treasurer, Miss Alma L. LaVielle; Librarian, Mr. Thomas Bentley; Publicity Agent, Mr. Kurt Meyer.

Lynwood Lodge—President, Wm. J. Schenk; Vice President-Publicity Agent, Mr. Francis N. Everett; Secretary-Librarian, Miss Mae Fitzgerald; Treasurer, Mrs. Mollie Schenk.

Madison Lodge—President, Mr. Wm. C. Dean; Vice President, Mrs. Else Kliefoth; Secretary-Treasurer-Librarian, Mr. Herbert S. Siggelko.

Maryland Lodge—President, Mr. Tho's. W. Pond; Vice President-Publicity Agent, Mr. Ernest P. Carbo; Secretary, Miss M. Frances Etchberger; Treasurer, Miss Leonora K. DeHoff; Librarian, Miss Anna D. Heick.

Ames Lodge—President and Librarian, Miss Catherine M. Reid; Vice President, Miss Etta M. Budd; Secretary-Treasurer, Mrs. Elrene W. Nisewanger.

Akbar Lodge—President, Dr. Weller Van Hook; Vice President, Mrs. Ella L. Cutler; Secretary, Mrs. Mabel M. Martin; Treasurer, Mr. I. R. Garretson; Librarian, Mrs. Nell C. Garretson.

Alkio Lodge—President, Mr. John Haanpaa; Vice President, Mr. Vaina Kemp; Secretary, Mr. John Forssell; Treasurer, Mr. Andrew Wahlstrom; Librarian, Mrs. Elvira Haanpaa.

Announcement comes of the marriage on July 26, of Miss Evelyn De Baer and Mr. E. P. Carbo, both prominent members of Baltimore Lodge. Their many friends extend every good wish for their happiness.

Special Note!

DO NOT FILL IN THIS SPACE

PROXY BY SUBSTITUTION

(This side to be filled in by the holder of proxy in case he has to be absent from convention.)

I hereby appoint.....
to represent me in 1931 convention
and to exercise this vote thereat with
full power of substitution.

(Signed)
Original Proxy

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Book Reviews



All books reviewed in these columns may be secured through The Theosophical Press, Wheaton, Ill.

In Memory of H. P. Blavatsky, by Some of Her Pupils. Published by The Blavatsky Association, London, England. Price, cloth, \$2.50.

This unrivalled testimony to the character and work of H. P. Blavatsky, issued in 1891, shortly after her death, has long been out of print and unobtainable. The present year being the Centenary of the birth of Madame Blavatsky, the Blavatsky Association has re-issued it as a Centenary Memorial.

The Articles contained in this book were written by those who were united in appreciation of their teacher and friend, and they produce a consistent pen-portrait and a moving human document of unique value, which should be read by every Theosophist, and by all others who would learn the truth about one who is much misunderstood and misrepresented.

In the present edition the original matter has been retained without alteration, but an additional article has been added from Mr. W. T. Stead's Magazine *The Review of Reviews*, and also an editorial which appeared in the *New York Tribune* at the time of her death.

Eight photographs of especial interest and little known to the public are included, none of which are included in the original edition. There are also a Table of Contents by the Bibliography, and an Introduction by the Members of the Council of the Blavatsky Association.

The Art and Wisdom of Living, by Henry Hand. Published by Indo-American Press, San Diego, Calif. Price, cloth, \$2.50, through the Theosophical Press, Wheaton, Ill.

Dr. Hand has given us a book of great interest and value, but he has endeavored to deal with a vast subject in a book containing but 240 pages. The consequence is that much of the material is handled in a superficial manner and many important details are entirely omitted. He has the gift of making things very plain and simple which usually are treated in such a manner as to make them difficult of understanding by the average man. Possibly the effort to do this is responsible for many of the omissions of important facts and the failure to go more deeply into the consideration of others.

His treatment of prana, or vitality, is rather sketchy, possibly designedly so.

The diagrams with which he illustrates the text are good and are a great aid in helping the student, in a measure, to visualize the teaching. Most people think in pictures, and so this feature is of much value.—John McLean.

The Flame of Youth, by C. Jinarajadasa. Published by the Theosophical Publishing House, Adyar, Madras, India. Price, cloth, \$0.75.

This little book was written for Youth and talks gently and directly to them. Written in the characteristic C. J. vein he urges Youth to service and love,—not in big ideas of service but the little common, everyday life acts of service with a persistent attempt to love all the world and everything in it. He invites their attention to the ancient as well as the modern, "the good, the beautiful and the true,"—and quotes many gems of poetry in this intimate behest to Youth. It is hoped that our Youth will give pause and listen to the wisdom of our kindly and much revered C. J. —G. R.

The Mysterious Universe, by Sir James Jeans. Published by the MacMillan Co., New York, N. Y. Price, cloth, \$2.25.

There has been so much written recently on the fourth dimension in books on modern science, the general public is beginning to understand, what a few years ago was an intricate problem to the serious student. In this book there is expansive explanation of this subject, and effective aid to its further comprehension. The last chapter "Into Deep Waters" will be of absorbing interest to the Theosophical student, particularly to students groping their way through the maze of Madame Blavatsky's Secret Doctrine. The author leads the reader, not only into four dimensions but into seven, and even ten dimensions. The preceding chapters to the last, are an endeavor to elucidate such matters as the "new world of modern physics"; "matter and radiation"; "relativity and the ether", all preparatory to the understanding of the latest scientific theory of the universe, which is as Sir James Jeans expresses it,—“Today there is a wide measurement of agreement, which on the physical side of science, approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought, than a great machine”. And his final utterance in this book is,—“So that our main contention can hardly be that the science of today has a pronouncement to make perhaps, it ought rather to be, that science should leave off making pronouncements; the river of knowledge has too often turned back on itself.”

Now that science has given up being dogmatic, and frankly admits there is much that is unknown, there is greater probability of ascertaining more profound knowledge of the mysterious universe.—Maude Lambart-Taylor.

The Inner Side of Church Worship, by Geoffrey Hodson, with a Foreword by the Rt. Rev. F. W. Pigott, Published by the Theosophical Publishing House, Adyar, Madras, India. Price, cloth, \$1.00.

This book might well have as a subtitle "Mulum in Parvo", for in its few pages (there are only 82 of them) it contains more of vital truth than ninety-nine out of a hundred weighty volumes of religious literature. I wish that all those who suffer from an anticerebral reflex could read and study it. To use a slang phrase "it would be good for what ails them."

The book is addressed primarily to members of the Liberal Catholic Church, but the description of what takes place on the inner planes during a church service would apply equally to any sacramental church and probably in great part to all Christian denominations. The book should certainly form part of the library of everyone who is interested in the hidden side of church ceremonial.—John McLean.

A-Hunting and Other Poems, by Peter Williams. Published by Anglo-American Publications, London, England. Price, paper, \$0.40.

Lovers of Nature, and all who find inspiration in her varied moods and aspects will delight in these beautiful poems. The first poem "A-Hunting" is such a realistic description of a stag's agony, when hunted by the hounds, it conveys the poignant grief of deep tragedy. The cruelty of the so-called sport is so vividly portrayed that it becomes a heinous crime. The other poems reveal a sensitiveness to the influences of Nature, which only the poet has power to express.—Maude Lambart-Taylor.

Adyar Pamphlet No. 142—Studies in Ray Correspondences, by L. G. Hallet. Published by the Theosophical Publishing House, Adyar, Madras, India. Price, paper, \$0.25.

Students of the Secret Doctrine will find this pamphlet an invaluable aid to the understanding of perhaps the most abstruse and involved subject in Madame Blavatsky's monumental work. To explain clearly, one must understand fully, and the writer of these studies shows a profound knowledge of ray correspondences, in number, music, and color. The diagrams illustrating explanations are especially enlightening to the serious student. This pamphlet should be included in lists of books, as aids to the understanding of the Secret Doctrine.—Maude Lambart-Taylor.

A Daughter of Indra, published by California Press, San Francisco, Calif. Price, cloth, \$2.50, through the Theosophical Press Wheaton, Ill.

"A Daughter of Indra" is a mystical novel whose author we are left to guess as his name does not appear in the volume. It is a portrayal of the struggles of a woman who has ventured to step out of the ranks of average

humanity to enter the path of mystic attainment. It vividly portrays how the life of every day may become the battlefield, the Kurukshetra, where the trials and tests of discipleship must be encountered and fought out. A Master of a Himalayan brotherhood figures in the story but the chapters which depict him guiding his disciple in her search for a soul mate will not appeal to those who have gained their conception of the adept from the theosophical sources. Very little of definite occult teaching is conveyed to the reader but those who enjoy having general metaphysical truths cast into fiction form will derive pleasure from reading this book.—Roy Maberry.

The New Nuctemeron. Script received by Marjorie Livingston. Published by Rider & Co., London, England. Price, cloth, \$1.60.

The author states that the message in this book came to her clairaudiently from Apollonius of Tyana, but no planchette or ouija board has been used. To the Theosophist the information given is a corroboration of teachings found in the writings of Madame Blavatsky, Dr. Besant and Bishop Leadbeater. It links the esotericism of ancient religions with that of modern Christianity.

To those who have been bereaved through the so-called death of loved ones, the book will bring comfort and consolation, as conditions on the higher planes are explicitly explained, and answers are given to the many who ask, what is the meaning of life, the purpose of existence?—Maude Lambart-Taylor.

A History of Science, and Its Relations with Philosophy and Religion, by William Cecil Dampier, Dampier-Whetham. Published by the Macmillan Co., New York, N. Y. Price, cloth, \$4.00.

Science as it was known to Babylonia, Egypt, Greece, and through the centuries to the new physics of this modern time is related in this work. It is a comprehensive outline of all the sciences, with their influences upon philosophy and religion. Everyone interested in these subjects should own a copy of this book, for it covers the ground of mathematics, astronomy, physics, biology, physiology, psychology, and radio-activity. Much of interest concerning modern medical knowledge and methods is recounted whilst the new era in physics is fully and adequately explained. Students of the Secret Doctrine should be conversant with the information contained in this condensed encyclopedia. It is very readable, entertaining and grips the interest of the reader; it is also invaluable as a book of reference upon science in general.—Maude Lambart-Taylor.

Federation Officials Will Meet

On Monday, August 17, between 6:30 and 7:30 p. m., officers of Federations will have an opportunity to get together for discussion and interchange of ideas and plans.

Mrs. Bollenbacher and Mr. Staggs of Ohio are making arrangements but they ask that all other Federation officers come prepared to make suggestions and to participate in the discussion.

The Basis of All Life and Subsidiary Articles, by T. J. Appleton, M. D. Published by Lowman & Hanford, Seattle, Wash. Price, cloth, \$2.00, through the Theosophical Press, Wheaton, Ill.

Here is a very interesting and instructive book. It is the work of one who is evidently a student and thinker. The author has described in plain, simple language, which everyone can understand, the latest discoveries of physical science. Thus he has done a great service to those who wish to keep in touch with scientific progress and yet have not the time nor the opportunity to study the more technical works on the subject.

Unfortunately he views his subject from the standpoint of a materialist. It is a pity that he has not carried his studies further and studied some of the higher planes of existence, for he would find there a vast field of knowledge which would repay him well for the extra effort.

The object of evolution is not merely to produce perfect physical bodies in the human, animal or vegetable kingdoms, nor is evolution confined to the physical plane, and so, if the author would really do what his preface claims that he has done, he must go beyond the protons and electrons of the physical plane to seek for the source, the intelligence which he attributes to the physical atoms.

The book would form a fine introduction to the much greater work which the doctor might write if he would devote himself to the study of the science which is beyond the physical plane.—John McLean.

Mr. and Mrs. Max Wardall Unable to Come

To our sincere regret Mr. and Mrs. Max Wardall will not be with us at Convention. Mr. Wardall writes from Hancock, New Hampshire, that he suffered a sunstroke while on an outing in France which necessitated his immediate return to the United States. He assures us that he is recovering rapidly, but that he is not as yet strong enough to attend Convention.

We are sorry not to have the Wardalls, but glad to know that continued rest and care will insure Mr. Wardall's complete recovery.

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Mrs. Frances A. Cole (Berkeley) June 8.
 Mr. John Clark (National) June 1.
 Miss Hannah A. Babcock (National) June 24.
 Mrs. Leslie R. Sharpe (Besant-Hollywood).
 Mr. Paris Farmer (Augusta) June 4.

MARRIAGES

Mrs. Orpah McAndrews and Mr. Irving H. Cox, both of Besant-Tulsa Lodge.
 Mrs. Maryone A. Green and Mr. Jose F. Del-Pan, both of Chicago Lodge.
 Miss Winona Dickman and Mr. Fritz Fullner, on June 28. Miss Dickman, a member of Butte Lodge. Mr. Fullner not a member.
 Miss Neva Campbell and Mr. Varnum Tefft, Boulder, Colo.

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